

ΑΕΤΤΕΡΟΣΚΟΝΙΑ

OR,

A brief Discourse concerning the
SECOND SIGHT,

Commonly so called.

By the Reverend *Mr. John Frazer*;
deceased, late Minister of Ierree
and Coll, and Dean of the Isles,

and

Published by *Mr. Andrew Symson*, with
a short account of the Author.



Edinburgh, printed by *Mr. Andrew*
Symson, Anno Domini M.DCC.VII.



To the
Right Honourable,
Universally learned
and my very singular good Lord

G E O R G E

Earl of Cromartie, Viscount of Tarbat,
Lord M'Leod and Castlehaven, &c.

Lord Justice-General of the Kingdom
of Scotland, and one of Her Majesties
most Honourable Privy Council;

This following Discourse, intituled
Adregeononia, &c. written by the Re-
verend Mr: John Frazer late Mini-
ster of Terce and Coll, and Dean of
the Isles, is with all due Respect and
Reverence Dedicated by the Printer
and Publisher hereof, his Lordships

Most humble and obedient Ser-
vant in all duty

Andrew Symson;

THE
CITY OF
NEW YORK

IN SENATE

JANUARY 18, 1894

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION

PASSED BY THE SENATE

APRIL 18, 1893

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NEW YORK



The
PUBLISHER
To the
READER.

THE Reverend Author of the
ensuing Discourse having
married my near Kinswo-
man, and being in this City
on Novemb. 1700. in order to the set-
ting of some of his Affairs, as we were
discourfing of feveral things relating
to the *Highlands and Western Ifles* of
Scotland, we came to fpeak of the
Second Sight, reported to be fo com-
mon in thefe parts; he told me, that
as to the thing it felf, it was moft cer-
tain and undeniable, and that he could
give many instances of it; As alfo
that he had written a fhort Discourse
upon that Subject. This he promis'd
to tranfmit to me; accordingly, on his
return home, after a tedious & trouble-
fome Voyage both by Sea and Land, he
brought me that Discourse written with
his own hand, defiring me to publifh

(2)
the same, after some of his Friends
here had perus'd it: which being
done, I, at my own conveniency, put
it to the Press, but before it was finish'd
I received an account that the Author
was dead, whereupon I forbore the
publishing of it, till I should get an
account of several passages concerning
himself and Family, designing to pre-
fix the same to the Discourse it self,
which I conceiv'd would be acceptable
to his Friends, and not displeasing to
the Reader. And therefore I dispatch-
ed a Letter to one of his nearest Rela-
tions, and that was best acquainted
with him, and with the passages of
his Life, that so I might thereby
be the better inform'd. In answer
whereunto I received a Paper contain-
ing several Memoires, from which
I have collected the following account.

Master *John Frazer*, the Author of
this Discourse, was born in the Isle
of *Mull*, in the year of our Lord one
thousand six hundred and fourty seven.

His Father *Mr. Farchard Frazer* so
was born in the North of Scotland in
near *Strathairig*, about the year 1606
and lineally descended of the *Farchard*
family.

ends mily of my Lord Lovat, but mediately
ing of the Family of Tober, one of the
put Lairds of the Name of Frazer.

sh'd After he had taken his Degrees
thor at the Univerfity, and applyed him-
the self to the Study of Divinity, he was
at an call d by the Bishop of the Ifles (there
ning being then few learn'd Men able to
pre- preach in the *Irish* Tongue) to be
self Minifter of the Ifles of *Teree* and *Coll*
able to which Charge the Deanry of the
g to Ifles was annext) he was the firft
atch Mafter of Arts, that preach'd con-
Relatantly there as Minifter of the Pa-
nted rish; there being then there one *Euan*
es of *M lean*, who was appointed to cate-
reby chize and conveyen the People, there
(we being few or none, as faid is, able to
tain ferve the Cure : But being there, he
ich was very diligent in his Minifterial
ount Function, in teaching and inftructing
or of them, leaving them far better than he
If found them; for at his firft coming,
l on there were but three heritable Gentle-
even men of the Name of *M lean*, that
aze could fubfcribe their own Names. The
land time Mr. *Farchard Frazer* ferved as Mi-
tho Minifter of the Ifles of *Teree* and *Coll*,
Fa which were conjoyn'd in one Parifh,
mily may

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may be collected from his Epitaph
written by his Son, our Author,
which is

*Epitaphium Magistri Ferchardi
Frazer Decani Insularum: qui obiit
14 die Februarii Anno Domini 1680
Ætatis 74.*

*Peroxil & blandus: mitis, gravis atq; benignus,
Doctus et Eloquii dexteritate fluens:*

*Pavit oves Christi, pandens mysteria Verbi;
Exemplum Vitæ præbuit ipse Gregi.*

*Lux fuerat populi tuis bis quinque peractis,
Sacra docens, sancto munere functus obit.*

*Hic Requiem tumulo Corpus capit; inde regressus
Spiritus ad Dominum, qui dedit ante, volat.*

Mr. Johannes Frazerus, decanus Insularum:

*His Mothers Name was Janet M'-
lean, Daughter to Lauchlan M'lean of
Coil, an ancient Family of that Name
and Clan.*

*His father, as he was careful to in-
struct others, so he did not neglect
his Son, our Author, but having fit-
ted him for the Universitie, he sent
him to the College of Glasgow, and
committed him to the Care of Mr.
William Blair one of the Regents
there, who advanced him to the De-
gree of Master of Arts between the
24th and 25th year of his Age. From
thence he went to the Isle of Mull, &*

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was Chaplain to Sir *Alan M'lean* of
Duart. Thereafter, viz. *March 4th*
1677 he was married to *Mary Symson*
the only surviving Daughter of Mr.
Matthias Symson, sometime Minister
of *Stirling*, who dyed Nov 1664.
Two or three years before his Fathers,
death (being canonically ordained
Presbyter) he was admitted to his
Fathers charge, in regard his Father;
partly by Age, and partly by Sickneſs
was rendred very unfit to ſerve the
Cure of theſe two Iſlands *Terce* and
Coll; as alſo of *Iscolmkilln*, which was
alſo annext to it, and at a greater di-
ſtance: however, ſuch was his care &
diligence in the work of the Miniſtry,
that, by the bleſſing of God upon his
Endeavours, he converted to the true
Proteſtant Faith 24 Familys in the
Iſle of *Coll* (the Laird himſelf being
their ring-leader) that were deluded
by Father *O Donald* & others; his Fa-
ther not being able to overſee his
Flock; by reaſon of his foreſaid Con-
dition.

His Father dying in the year 1680,
he ſerved the Cure, thereafter, by con-
ſtant & diligent preaching, baptizing,
marrying

marrying, visiting the sick, & exercising all other dutys incumbent in him, but at length, because his Principles would not allow all the demands of the Synod of *Argyle*, his charge was declared vacant, and his Stipend taken from him; notwithstanding whereof, there being no Minister sent to oversee these Islands, he went about the Exercise of his Ministry as formerly, being supply'd by the Charity and Benevolence of his Parishioners, who had an entire kindness for him: but his Stipend, as said is, was taken from him and bestowed some other way: And thus he continued, till about a Month before his death, which was on the 25th day of *August* 1702. In which he chang'd this troublesome Life for a better; leaving behind him a desolat poor Widow, with several Children, both Sons and Daughters, as also a sorrowful people, who were now wholly deprived of a Spiritual Pastor, and of such a one as was every way qualified for that charge; for he was not only a good and learned Man, but was master of their Language, being born and bred up in the *Isles*; understood

flood their humours, conditions and manner of Life, and being a wise and sagacious person, complasant and of a winning deportment, all which good qualifications he was endowed with, as all, which were acquainted with him, can sufficiently testify,

As for the subject of the following discourse (commonly called the *Second Sight*) though I think it might be more fitly called the *First Sight*, because it for the most part sees things before they are) I shall not undertake to defend all the Notions that he has of it, and whether they will agree with true Philosophy, but shall refer that to others of a higher reach and deeper understanding, than I ever durst pretend to ; But this I will say in his defence, that considering the place where it was written, even among the remote Isles, *vervecum in patria*, where he wanted the converse of learned Men, & the benefit of Books, 2 necessary qualifications for one that writes on such an abstruse subject; I humbly conceive that the great Clerks of this Age, who have the benefit of Books & Converse, should not superciliously undervalue him that wants them.

However although I shall not pretend to mainrain all that he writes, as to the causes &c. of this *second-Sight*; nor do I believe all the stories that I have heard concerning it, yet the thing it self, or that there is such a thing as is commonly called the *second sight*, I do firmly believe, being induc'd thereto by the Relations that I have received from persons of known integrity, & such as I suppose are wiser than to be impos'd upon, and honest than to impose fables instead of Truths, upon others. Among the Relations that I have been told concerning this subject, I shal only single out one or two, and then I shal conclude.

A Noble Peer of this Nation being one morning in his Bed-chamber, and attended by several persons, when his Servant had put a new Coat upon his Lord, a Gentleman standing by, presently cry'd out, for Gods sake, my Lord, put off that Coat; and being ask'd the Reason, he reply'd, that he saw a Whioger or Poinard stick in the Breast of it: the Noble Peer esteeming this as a meer fancy, reply'd, This Coat is honestly come by, and I see no reason
why

why I may not wear it, the Gentleman still entreated and earnestly craved that it might be put off; upon which debate, the Noble Peers Lady being not far off, came in, and being inform'd of the whole affair intreated her Lord to comply with the Gentlemans desire, which he did; mean time one of the Servants standing by, desired the Lady to give it him, and he would wear it: she granted his Request, who put it on, and ere Night he was stobbed by a Poinard, in that very place which the Gentleman had pointed to in the Morning. This Relation I had from a very ingenuous and understanding Gentleman, who was Grand Child to the said Noble Peer.

I shall add another strange story, which I had from a reverend Minister of the Gospel, and my intimat acquaintance, 'Tis thus, in the year 1665 *Alex. Wood* Eldest Son to the Laird of *Neiber Benholm* in *Angus*, having ended his Prenticeship with a Merchant in *Edinb.* told *Mr James Walker*, that (in the year 1662 or 1663) he had been employed by his Master to go to the *Lewis* to make up clerring, & being

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ing there, and having a good Tack of
Herring, their Salt and Cask were all
made use of and then, they being idle
he began to fret, that his Master had
delay'd so long to supply them, and
being one day drinking in a Countrey-
House and complaining, he went to
the Door of the House, and there fol-
lowed him a Countrey Man, who said
to him; If you will give me a small
hire, I'll tell you what is become of
the Ship you are looking for, & with-
out more ado he set his Foot upon
the Gentlemans Foot, in which time
he saw the Ship in a great Storm ready
to perish, and the Seamen casting
out their Loadning, to lighten the Ship.
But when the Countrey Mans Foot
was off his, he saw nothing: The Ship
at that time was about an hundred
miles from them, and about 48 hours
thereafter she came into the same
Harbour, and had been in the same
Condition he saw her in at that time the Coun-
treys Mans Foot was on his Foot: It would be
tedious to add any more stories that I have heard
from persons of undoubted Veracity. And there-
fore, Reader, I shall only subscribe my self

Your humble Servant in all duty

ANDREW SYMSON

A Short
**Advertisement to the
 READER;**

Courteous READER,

YOU may be surpris'd to meet
 with such an abstruse Theme
 (handled in *Specie* by few or
 none) from the Pen of a
 Person in my Circumstances lying at
 a great distance from the Universities
 and center of the Kingdom, and con-
 sequently, may be justly supposed to
 that ordinary help of Books, and
 conference with the learned, that o-
 thers may enjoy.

In the first place, believe that I am
 far from affecting vain singularity,
 a hateful Vice in the Schools, as well
 as the Pulpit) that nothing of that
 kind mov'd me to treat of the subject of
 the following Discourses. But for my
 own satisfaction, I drew up the fol-
 lowing Heads, and did not resolve at
 the first to expose them to the pub-
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lick View (justly fearing the Censure of
Presumption) But I was, by the perswa-
sion of some serious Friends, prevail-
ed with to commit my self to the fa-
vourable Judgment of the Learned (who
might sooner commend my Endeavours
than censure my failings) rather than
suppress such a fine Subject, which
probably might be more fully and
largely treated of by others after the
perusal of this Discourse. Take this
Pamphlet then in the rude dress that
I could give it; at least it may excite
thy Thoughts, if not to approve of what
is here deduced; yet to propose of
thine own a more satisfying me-
thod of explaining this remarkable
Phænomenon; which is the genuine
Design and Wish of,

Sir,

Your humble
Servants.

The

ΔΕ ΤΤΕΡΟΣΚΟΠΙΑ;

O R, A

Brief Discourse concern-
ing the *Second Sight*,
commonly so called.

MANY have undertaken to treat of the nature and operation of Spirits, as also of the various manners of Divination among the *Gentiles*, (and but too much used among Christians,) likewise of the Perturbation and Deception of the Fancy, caused by Melancholy: And very many speake in ordinary discourses, of this called the *Second Sight*, and the consequences of it; but none, that I know, handle it *in Titulo*.

That such representations are made to the eyes of Men and Women, is to me out of all doubt; and that effects follow answerable thereunto, as little questionable; But I have found so many doubt the matter of fact; which I take to be the reason that so little has been written of

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2 *A Discourse of*

it; that I think it necessary, to say something briefly, that may put the existency of it beyond all Scruple; if I should insert all the clear Instances that I have had of this matter, it would be tedious and unnecessary; Therefore I will content my self, and I hope will satisfy the Reader, with four or five Instances, as follows.

The first Instance is by a Servant of my own, who had the trust of my Barn, and nightly lay in the same; one day he told me he would not any longer lye there, because nightly he had seen a dead Corps in his winding-sheets, straighted beside him, particularly at the South side of the Barn: about an half year thereafter a young man that had formerly been my Servant fell dangerously Sick and expecting Death would needs be carried near my house, and shortly thereafter he Died, and was laid up a night before he was Buried, in the same individual Barn and place that was foretold: and immediatly the Servant that foretold this, came to me, and minded me of the Prediction; which was clearly out of my mind till he spoke of it.

The

the Second Sight. 3

The second Instance is after this manner; I was resolved to pay a visite to an *English Gentleman Sir William Sacheverill* who had a Commission from the *English Court of Admiralty* to give his best tryall to find out Gold or Money, or any other thing of Note in one of the Ships of the *Spanish Armado*, that was blown up in the Bay of *Topper-Mory*, in the Sound of *Mull*. And having condescended upon the number of men that were to go with me, one of the number was a handfom Boy, that waited upon my own person, and about an hour before I made Sail, a Woman, that was also one of my own Servants, spoke to one of the Seamen, and bad him dissuade me to take that Boy along with me, or if I did I should not bring him back alive; the the Sea man answered he had not confidence to tell me such unwarrantable Trifles: I took my Voyage, and Sailed the length of *Topper-Mory*, and haveing stayed two or three nights with that Litterat and Ingenious Gentleman, who himself had collected many observations of *the Second Sight* in the Isle of *Man*, and
com-

compared his noes and mine together, in end I took leave of him. In the mean time my Boy grew Sick of a Vehement Bloody Flux, the Winds turn'd cross, that I could neither Sail nor Row; the Boy died with me the eleventh night from his decumbiture, the next morning the Wind made fair, and the Seaman to whom the matter was foretold, related the whole story when he saw it verified: I carried the Boy's Corps Aboard with me; and after my Arrival and his Burial, I called suddenly for the Woman, and asked at her what warrand she had to foretell the Boy's Death; She said, that she had no other warrand but that she saw, two days before I took my Voyage, the Boy walking with me in the fields Sewed up in his windeing sheets, from top to toe, and that she had never seen this in others but she found that they shortly thereafter Dyed; and therefore concluded that he would Die too and that shortly.

The third Instance was thus; *Duncan Campbel* Brother German to *Archibald Campbel* of *Lovers*, a Gentleman of

the Second Sight 5

her, singular Piety and considerable knowledge, especially in Divinity, told me a strange thing of himself; that he was at a time in *Kintyre*, haveing then some employment there, and one morning walking in the Fields, he saw a dozen of men carrieing a Bier, and knew them all but one, and when he looked again, all was evanished: the very next day, the same company came the same way carrying a Bier, and he going to meet them, found that they were but eleven in number, and that himself was the twelvth, though he did not notice it before: and it is to be observed that this Gentleman never saw any thing of this kind before or after, till his dying Day: moreover, that he was of such solid Judgement and Devote Conversation that his report deserves an unquestionable Credit. The fourth Instance I had to my great grief from one *John M'donald* a Servant of *Lauchane M'lean* of *Coll*, who was then newly returned from *Holland*, haveing the Charge of a Captain; This Gentleman came one afternoon abroad to his Pastime in the Fields; and this

John

John M'donald meets him, and seeth his
Cloaths shineing like the Skins of Fish
and his Peirwig all wet, tho' indeed
the day was very Fair, whereupon he
told privately, even then to one of the
Gentlemen that he feared he should
Drowned, This Gentleman was *Charles*
M'lean who gave me account of it
The Event followed about a year there
after, for the Laird of *Coll* was drowned
the water of *Lochy* in *Lochaber*. I exa-
mined both *Charles M'lain* and *John M'donald*
and found that the Prediction
was as he told me; and the said *M'donald*
could produce no other warrant, than
that he found such Signes frequently
before, to foregoe the like Events: that
man indeed was known to have many
Visions of this kind, but he was none
the strickest life.

The fifth Instance is strange and yet
of certain truth and known to the whole
Inhabitants of the Island of *Egg*, lying
in the Latitude of fifty six Degrees and
twenty Minuts; Longitude 14 Degrees
There was a Tenent in this Island that
was a Native, follower of the Captain

the Second Sight 7

Clan Rannold that lived in a Town called Kildonan, the year of God Eighty five, who told publickly to the whole Inhabitants upon the Lord's day after Divine Service, performed by Father O Rain, then Chief of that place, That they should flit out of that Isle, and plant themselves some where else; Because that people of strange and different habits and Arms, were to come to the Isle and use all acts of Hostility, as Killing, burning, Tirling and Deforcing of Women; Finally to discharge all that the hands of an Enemy could do; but that they were, or whence they came, they could not tell: At the first there was no regard had to his words; but frequently thereafter he begged of them to obey what he said, otherwise they should repent it when they could not help it; which took such an impression upon some of his near Acquaintance, as that several of them Transported themselves and their Families, even then; some to the Isle of Cannay, some to the Isle of Arran, Fourteen days before the Enemy came thither, under the Command of one

one Major *Ferguson* and Captain *Pottinger*, whilst there was no word of their coming, or any fear of them conceived. In the moneth of *June* 1689. this man fell Sick, and Father *O Rain* came to see him, in order to give him the benefit of Absolution and extream Unction, attended with several of the Inhabitants of the Isle, who in the first place narrowly Questioned him before his Friends, and begg'd of him to recant his former folly and his vain prediction; to whom he answered that they should find very shortly the truth of what he had spoken, and so he Died. And within fourteen or fifteen days thereafter, I was Eye witness (being then Prisoner with Captain *Pottinger*) to the truth of what he did foretell, and being before hand well instructed of all that he said, I did admire to see it particularly verified; especially that of the different habits and Arms some being clad with Red coats, some with White Coats, and Granadier Capes some Armed with Sword and Pike, and somewith Sword and Musket. Though I could give many more Proofs as un-

questionable

The Second Sight 9

unquestionable as these; yet I think what is said, is sufficient to prove the Being of such a thing as the same in hand. And I can not but wonder that men of Knowledge & Experience should be so shy to believe that there may be Visions of this kind administrated by Good or Bad Angels; there being nothing more certain than that good Angels suggested Visions to the Prophets of the Lord, before the coming of Christ in the Flesh; and particularly, to the Apostle *S. John* after the Ascension of our Lord: likeways, that evil Angels presented Visions, as well as audible Voices, to the four hundred & fifty false Prophets of *Ahab*, the four hundred Prophets of the Groves, is as little to be doubted: it being as easy, if not easier, to work upon the sight, as well as upon the hearing; We know but too well, that Necromancers & Magicians themselves have not only seen the shapes & forms of things, but likeways have allowed others to see the same, who had no skill of their Art. A precedent for which, is the Witch of *Endor*.

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I Remember about twenty three years ago, there was an Old Woman in my Parish in the Isle of Tirey, whom I heard was accustomed to give Responses, and likewise averred that she had Died and been in Heaven, but allowed to come back again; and because she could not come to Church, I was at the pains to give her a Visit, attended with two or three of the most intelligent of my Parish: I questioned her first, whether she said she was in Heaven, And she freely confessed she was, and that she had seen Jesus Christ, but not God the Father or the Holy Ghost; that she was kindly entertained with Meat and Drink, and that she had seen her Daughter there, who Died about a year before, that her Daughter told her though she was allowed to goe there, that she behooved to come back and serve out her Prentiship on Earth, but would shortly be called for, and remain there forever. She could very hardly be put out of this Opinion till I enquired, more narrowly of her Children, if she fell at any time in a *Syncopa*, which they told

me

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ears
my me she did, and continued for a whole
m I night, so that they thought that she was
oon- truly Dead, and this is the time she al-
had leaged she was in Heaven; The Devil
wed took an advantage in the Ecstasy, to
she present to her fancy a Map of Heaven
t the as if it had been a Rich Earthly King-
with dom, abounding with Meat, Drink,
it of Gold, and Silver; By the Blessing of
whi- God, I prevailed with her to be persuad-
And ed that this was but a Vision presented
that to her fancy by the Devil, the Father of
God Lies; and that she might deprehend the
t she falshood of it from this one head, that
e and she imagined her Body was there,
ugh- as well as her Soul, and that she did
fore, eat and Drink and was Warmed, while
n she as her own Children and the Neigh-
t she ours that Watched her, did see, and
e out did handle her Body several times that
ould light, so that it could not be with her
there in Heaven. I did further examin her
e put what warrand she had for the Responses
more he gave, which were found very often
ell at ue, even in future contingent events :
y told he freely confessed that her Father up-
me on his Death-Bed taught her a Charm

cum-

compiled of Barbarous words, and some untelligible terms, which had the Virtue when repeated, to present some few hours after the proposition of a question the answer of the same, in live Images before her Eyes, or upon the Wall; but the Images were not tractable, which she found by putting to her hand, but could find nothing. I do not think fit to insert the charm, knowing that severals might be Inclined to make an unwarrantable tryal of it. This Poor Woman was got reclaimed, and was taught fully the danger and vanity of her practice, and died peaceably about a year after, in extream old Age.

I know assuredly that *Janet Dowglas* that was first a Dumbie, yet spoke there after, who had given many Responses by Signs and Words, and foretold many future events, being examined by *Mr. Gray* one of the Ministers of the Church of *Glasgow*, denyed any explicit or implicit Paction, and declared freely that the answers of the questions proposed to her were represented by a Vision in lively Images, representing the pe

the Second Sight 13

Some persons concerned and acting the thing, before her Eyes; This Master Gray exchanged several Discourses in writ with Sir *James Turner*, concerning her.

Imma By this time you may see that this Theme deserves the consideration of the Learned. First, to enquire how much of this may come from a natural constitution and temperament, when con-founded with a flatuous or Melancholick Distemper: and what influence an External Agent, namely an Angel, good or bad, may have upon the Organ of the Eye, and the fancy; and how far the *Medium* between the Organ of the Eye and an object visible may be disposed for their purpose, namely the Air and Light; And what Connection may be found betwixt the Representations made to the Eye or Fancy, and the future contingent Events, that experience teaches do follow thereupon: as for example, A man is seen Bleeding, or sew'd up in his winding sheets, who is shortly to be wounded, or assuredly to Die.

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As for the first, all the learned Physicians of the World, know too well by experience what great labour they have to cure the deceptions of the fancy, especially in Hypochondriack diseases: many Patients can not be perswaded but they see Men, Women, Fowls, and four footed beasts; walking abroad on in their Chambers: Seldom it is that a man passes any great and turbulent Fever without the trouble of some such representations. It is a memorable, that a Gentleman that had been a great proficient in Physick himself, imagined at length that there was a quick Frog in his Belly; and after he had travelled over a good part of *Italy*, and consulted with the Doctors of *Padua*, yet could not be cured, or dissuaded: He came at length to the Learned Physician *Platerus*, in *Basil*, who told him that a Frog by certain experience is known not to live above three years, so that his Distemper continuing longer than three years, could not be caused by the Frog that could not live so long: Moreover that his Stomach would strangle the Frog

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Frog, and that the Frog could not live
any considerable time out of its own
element, the Water; so that the proper-
est and most specifick Medicines being
made use of, it were a shame for him
to be so obstinat; at last he was per-
suaded, and his fancy Satisfied. This
Story is no less renowned of what be-
came of *Andreas Osiander*, a Man Learned
in most Languages, when he was
a young man, and being troubled with
Quartan Ague, a little before the Fitt,
he could not be persuaded that he was
in the house at all, but that he was in
a Wood, and much molested with wild
beasts and Serpents of all kinds; neither
could he be prevailed with, that this
Imagination was false, till *Facius Car-*
anus was called for to him, who cured
him for the time, so that he knew his
friends that were sitting beside him and
the Chamber to be his own Chamber:
but after *Facius* had left him, he was
troubled with the same opinion, and
Distemper, ever till the Ague had quitt
him. I have my self seen a Neighbour
of my own, and my Parishioner too,
John
Frog

16 *A Discourse of*

John M'phale that lived to the Age of
 Fourſcore years, a man that was truly
 very Sagacious by Nature, and though
 his ſight was much decayed, the Sea
 of his Judgement was nothing touch'd
 and as he grew weaker, meerly by Old
 Age, without any remarkable Diſtemper
 I made frequent Viſits to him; one day
 as I was coming away from him, he
 told me he had ſomething of conſequence
 to ask at me, and deſired all to Re-
 move except his Wife and an other
 Gentleman that was a Friend of his
 this done, Sir ſays he, I deſire to know
 by what warrand or Commiſſion ſo ma-
 ny of my Friends that are dead long
 agoe, are allowed to come and Diſcours
 with me, and Drink before me, and yet
 are not ſo civil as to give me a taſting
 of it? I told him, that it was only the
 trouble of his fancy, and his frequent
 thinking of the World to come, and his
 Friends that were gon before him; and
 he replyed to me very Smartly, Sir
 ſays he, I perceave, it is the work
 of the Fancy, for ſince I cannot ſee your
 ſelf (for only by your Voice I know
 you

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you) how could I see them? It was
strange that he saw them the very
mean time that others were in the
house with him, and asked several
questions at them, but got no answer:
And for all this, the seat of his Witt
was as intire as ever ; Moreover this
trouble left him a little before he died.

Many such Illusions are reported of
Eremites, caused meerly by the confu-
sion of the Brains, bred by their fasting,
and unwholsome Food; which I shall
not trouble the Reader with.

If you will ask, how cometh this to
pass? Take notice of the following me-
thod, which I humbly offer to your
consideration. Advert in the first place,
that visible Ideas, or Species, are emit-
ted from every visible Object to the
Organ of the Eye, representing the fi-
gure and colour of the Object, and bear-
ing along with it the proportion of
the distance: for sure the Objects enter
not the Eye, nor the interjacent distant
tract of Ground: And a third thing dif-
ferent from the Eye, and the Object
and the distant Ground must inform

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the

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the Eye. These Species, are conveyed to the Brain by the Optick Nerve, and are laid up in the Magazine of the Memory; otherways we should not remember the Object any longer than it is in our presence: and a remembering of those Objects is nothing else but the Fancie's reviewing, or more properly the Soul of Man, by the Fancy, reviewing, of these intentional Species formerly received from the visible Object unto the Organ of the Eye, and recondited into the Seat of the Memory. Now when the Brain is in a Serene temper, these Species are in their integrity, and keep their Rank and file, as they were received; but when the Brain is filled with gross and flatuous Vapors, and the Spirits and Humours intruded, these Ideas are sometimes multiplied, as an Army by Mist: sometimes magnified; sometimes misplaced; sometimes confounded by other Species of different Objects: perhaps by half and half: so that the Fancy has two for one, one bigger than two of it self, and sometimes the half of one

and

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and the half of an other represented in one: and this Deception is not only incident to the Fancy, but even to the External Senses; particularly the Seeing and Hearing. For the *Visus* or Seeing is nothing else but the Transfition of the intentional Species thro' the CrySTALLIN Humour to the Retiform coat of the Eye, and judged by the common Sense, and convey'd by the Optick Nerve to the Fancy.

Of this we have a clear demonstration, from the representation of external Objects, through a CrySTALLIN GLASS, upon any lucid smooth and solid reflectent, placed before the GLASS in a dark Chamber, which is one of the noblest Experiments in the whole Opticks.

Now if these Species formerly received, & laid up in the Brain, will be reversed back from the same to the Retiform Coat and CrySTALLIN Humour as formerly, there is in effect a lively seeing and preception of the Object represented by these Species as if, *de novo*, the Object had been placed before the Eye: for the Organ of the Eye had no more

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of it before, than now it has ; Just so with the Hearing; it is nothing else, but the receiving of the Audible Species to that part of the Ear that is accommodated for Hearing; so that when the Species are retracted from the Brain to their proper Organs; for Example the Ear, and the Eye, Hearing and Seeing are perfected, as if the Objects had been present, to influence the Organs, *de novo*: And it is not to be thought that this is a singular Opinion, For *Cardanus* an Eminent Author, of great and universal Reading and Experience, maintains this reversion of the Species; and attributes his own Vision of Trees, Wild-Beasts, Men, Cities and instructed Battles, Musical and Martial Instruments from the fourth to the seventh year of his Age, to the Species of the Objects he had seen formerly, now retracted to the Organ of the Eye: And cites *Averroes*, an Author of greater renown, for the same Opinion. See *Cardanus de Subtilitate rerum*, pagina *trecentesima prima*,

And

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And it seems truly to be founded upon relevant grounds. I have observed a Sick Person, that complained of great Pain and Molestation in his Head, and particularly of Piping, and sweet singing in his Ears; which seems to have been caused by the Species of Piping and Singing, which he had formerly heard, but were now through the Pressure of his Head, forced out of the Brain, to the Organ of the Ear; through the same Nerve, by which they were received formerly: and why may not the same befall the visible Species, as well as the Audible? which seems to be confirmed by this Optick Experiment. Take a sheet of Painted Paper and fix it in your Window, looking steadfastly to it for a considerable time, for example, some few minutes; then close your Eyes very strait, and place a Sheet of clean Paper before your Eyes, and open your Eyes suddenly, you will see the Painting almost as lively as they were in the Painted sheet with the lively Colours; this Compression of the Eys by consent, causes a Compression

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pression of the whole Brain; which forces back the visible Species of the Painted Sheet to the Organ of the Eye through the Optick Nerve, which will presently evanish if the reflectent did not help to preserve them. You may see then how much of these Representations may be within our selves abstracting from any external Agent or Object without the Eye to influence the same.

The Second thing that comes under consideration, is the influence and Operation of external Agents, namely an Angel, good or bad. It is not to be denied but good Angels may help and dispose all our Faculties, excite, elevate, and sett them upon Edge and Action: Likeways, that evil Angels may perturb, confound, and hurt our External and Internal Senses, (when permitted) particularly by stirring the Spirits, Humours, and Vapours, which of themselves when so stirred, help to make many Shapes & Representations either regular or irregular (as has been formerly observed) & withall, they
can

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which can colorate External Objects, far beyond any Painter, insensibly to the Beholder, *Repente applicando activa passiva*: and that they can alter the Medium interposed between our Senses and the Objects, by making it grosser, or thinner, Opake or Lucide, is a thing not to be questioned; For a clear proof of this I hope any rational man will allow me

That even the evil Angels, who were Created in a degree above us, must have a more penetrating Wit than ours is, and having Experience from their Creation to this very day, and can be present to ev'ry Experiment found out, or that is committed to Writing by the Art of Man; and withall, being not subject to Oblivion, as Man is, (for they have no material faculty to be Obliterated) I say, any Rational Man will allow me, that they can do as much, and beyond what the Art of Man is able to do; But so it is, that Painters can make one Object more pleasant than an other; distorted and worse favoured, than an other: that any
Smoak

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Smoak may engross the Air: that
 Cloud removed on or off the Face of
 the Sun, give way to the Beams of
 to illuminat the Air, or to Eclips
 Light: that Vapours, and Exhalation
 from Sea and Land, Multiply and
 Magnifie Objects, Misshapes and di
 torts them, and makes them of di
 verse Figures, all in an Instant, which
 is observable in hot Summer days, espe
 cially in the end of the Canicular days
 for you may see readily about three or
 four in the afternoon, the same Hill
 (providing they are situated at a con
 siderable distance from you) to be of
 diverse shapes, forms & figures, chang
 ing very suddenly from one shape to
 another; for example, from a Glob
 to a Pyramid, from a Pyramid to
 Quadrangular figure, &c. All which
 our ordinary Multiplying, Magnifying
 and Distorting Glasses produce. More
 over, that Physicians can administ
 such Medicins as may provoke a man
 to Madnes, and Rage, yea to Pha
 tastick & Hypochondriack fits: so all
 Medicins that move pleasant and un
 pleasant

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pleasant Dreams, by exciting the Me-
of melancholick, or Sanguine Humours; rage-
ing or peaceable Dreams, by moving
the Choleric or Flegmatick Humour.
How much more can the Prince of
the Air do, and his Retinue, who is bet-
ter seen in the nature of the Elements
and their Compounds; who is better
seen in the nature of Trees, Plants,
Minerals, Stones, the secret qualities,
of Springs and Fountains, Rivers and
Hills, and the Influence of Celestial
bodies &c. And who is better seen
in the Constitution of every man, his
Customs and Inclinations, and his
present state and bygone circumstances:
I say, in all these he is better seen than
to any Man, and can accommodate them to
his purpose beyond the greatest Vir-
tues.

Let us therefore Consider, that an
evil Angel, being permitted thereunto,
can muster in our Brain the Latent in-
ventional Species of External absent
Objects, and can present the same to
the Fancy in the methods best fitting
his purpose; and not only so in time

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of

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of our Sleep (for then indeed the Fancy sticks with more Tenacity to what it apprehends) but also when we are not Sleeping, he can deduce these Species, by forcing them out of the Rooms or Cells of the Brain to the Organ of the Eye, and Ear, and for of necessity a man either sitting, or going in the high way, will hear and see such things as these Species do represent: And seeing that naturally it may be done, as would appear from what is above spoken, from the strength and force of Medicines, to operate upon the Spirits and Humours of Man to work strange things, why may not a good or bad Angel excite Nature to it? or by an immediat impulse, force these material Qualities to the Organs of the External Senses, as well as they can move their Vehicles, which are the Spirits and Humours?

The Third thing proposed was the Connection of these Representations with the future contingent Events that are observed to follow them; as for example, a **SECOND SIGHTED**

Man

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the Man sees a Winding-Sheer upon his
Neighbour, or Blood running down his
face, Shoulders or Arms, he concludes
that he must Die or be Wounded in
the Face, Shoulder, or Arms: If you
will ask what Warrant he has for this?
he will tell, he has found by Experi-
ence, that when ever he saw the like
of this, that he found Death, or Wounds
to follow. *Quaritur*, Then, what
Connection can this Representation
have with an effect, or contingent e-
vent not yet existent? For answer to
this, GOD who knoweth all things,
no doubt, imparteth much of the Fore-
knowledge of things; not only to good
Angels but also evil Angels, for rea-
sons well known to himself; particu-
larly that they might give some true
Signs, and so have way to Deceive
in many things besides: and tho' the
Signs foretold should surely come to
pass, it does not interr, that the Do-
ctrine of evil Angels, and their Lives that
they would suggest to mankind, should
be Credited. This is clear from the
13th. of Deuteronomy, 1. 2. 3. Verses,

If

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If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, And the Sign or the Wonder come to pass whereof he spake unto thee, saying, Let us go after other Gods (which thou hast not known) and let us serve them; Thou shalt not hearken to the words of that Prophet or that Dreamer of Dreams: for the Lord your God proveth you, to know whether you love the Lord your God, with all your Heart, and with all your Soul. And this is very just with God when men give themselves over to a Reprobat and wicked mind, and evil and unwarrantable practises, expressly against the Lord's Commands; I say it is just with God to let evil Angels or Spirits Delude them and give way to these Spirits in order to confirm their Lies, to appoint Signs before hand, which Signs by Gods appointment may come to pass, answerable to the Prediction. It may Rationally and very probably be concluded, that *Ahab's* false Prophets in number four Hundred, have often foretold truth: and this purposely to

God

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Gods appointment that they might be
the better believed, and more easily
Sigsperswade to lay Siege to *Ramoth Gi-*
of be *ead*: and it is hard to conceive that
afte *Ahab* should give them so much credit,
own or they themselves so extraordinary
lt no confident, if they had not had māy truths
phet Suggested to them, and made proof of
r th the same to *Ahab*: It is not for nought,
know that we are Commanded to trye the
you Spirits; and that rather by their Do-
with strines than their Signs and Wonders,
ver or fair and smooth pretences. There-
hemfore suppose these evil Angels to know
icke a contingent future event, either by a
ntable revelation, or natural or moral causes,
Lord they may in the method foresaid, make
a Go the Representation of them to the Eyes
elud or Ears. As for Example; an Angel,
pirit good or bad, finds that either the Lungs,
o ap Heart, Stomach, Liver, or Brain, are un-
Siglder such a Consumption as may against
me such a time kill a man; or that he
n. knows the secret contrivance of a po-
bly tent party, that is resolved to Wound
phet or Kill him, or that its revealed to
ofte him it should be so (which may very
ely b
God well

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well be, as has been above Noted
he can easily represent these before
hand, though the event should follow
but a considerable time thereafter: he
has no more to do then to reverse the
Species of these things from a Man
Brain to the Organ of the Eye.

Here ariseth a Question from what
has been said, Whither it be more pro-
bable, that good Angels make this
Representation (because men having
this SECOND SIGHT are found to tell
truth, and to be innocent in their Lives
& free of any Paſſion either implicit
explicit ; Likeways free of any Fraud-
ulent design, and sound enough in the
necessary Articles of their Salvation.
Or that it be done by evil Angels for
the tryal of Men and Women, juggling
with their Fancies and external Organs
and so have a patent way to tell Lies
among some Truths. For answer to
this question I shall not be ready posi-
tively to determine these things ; But
humbly conceive that as the representa-
tions are oft done by evil Angels
so likewise tis probable that it may

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ed he done by good Angels, I can not be
for so uncharitable to several men that I
low have known to be of considerable sense,
e he and Pious and good conversation, As
e the to conclude them to be given over to
Mame deluded continually by an evil Angel:
Moreover I conceive that there are many
what good Christians, if they would advert
pro well, that have some secret tokens and
the signs, of notable alterations to come,
iving suggested to them before hand; And
note that these Signs, some of them, are
Live common to them with others, as dream-
circling, which are often observed to be
Fra completely fulfilled: and that some of
n the Signs and Warnings are peculiar
ion to some persons, which fail not to
ls for answer to the things signified. As for
glinxample; I have known certainly a
gan man that when he found an unvolun-
Lieary motion in such a member of his
er body, particularly his Right Hand or
pos right Eye, that was sure that some
But matter of Joy would shortly come to
refer his Hearing; and that if he found the
gelsame motion in the Left Eye or Hand,
ma signified infallibly grief: And that
Which

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which is more wonderfull, the thing
to come signified by these Signs, and
warnings, kept an exact Proportion
with the continuance or Vehemency of
the motion; if the Motion continued
long, so did the Joy, or the Grief; if
the Motion was swift or Vehement,
so was the matter of Grief or Joy.
And finding that this man was both a
good man, and of a right penetrating
witt, and had Art enough, it moved me
to use freedom with severall other
good men, that had knowledge and
senses enough to examin circumstan-
ces to a Hair, I found very many to ac-
knowledge the very same thing, yet
signified by different Signs (which
shows they are not *Signa naturalia* but
ex instituto) which puts me in mind of
Doctor Brown's observation to the same
purpose, in his enquiry into vulgar errors
where he concludes severall presentati-
ons to be acted in us, by our Tutelar
Angels that have the charge of us at
the time: Mark this, though the Signs
be different in themselves, yet to each
particular person, his own Sign is still
signi

the Second Sight 33

ngificative of the same thing: And why
nd might not this of the **SECOND**
on **SIGHT** be counted amongst one of
of these? I likewise humbly conceive, that
ed God might compensate the want of many
if other gifts to poor men by giving
nt, them this Minor Sort of foreknowledge:
oy: but I would advise all of them that
n have the **SECONDSIGHT**, to ex-
ing mine themselves; and to Pray earnest-
me y to God, that no evil Angel should
her have power to abuse their senses, be-
and cause the Devil still strives to imitate
an what God, or his good Angels, commu-
ac nicats to his own Children. I know
ye that the common opinion of some
aich Philosophers and Divines will be ob-
bu jected, and that is, that Angels good or
d o bad may condense the Air, figurat and
am colorat the same, and make it of what
rors Figure or Shape they please, so that
tat this Representation is made by exter-
lar al Objects in effect, emitting visible
s a Species to the Eye; and consequently
Sign that it is not the reversion of the Spe-
ead cies formerly received: though, as I
stil have observed before, that good and bad

E

Angels

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Angels, can alter the *Medium* in a strange way, and can work great alteration on the Elements and their Compounds; I think it very improbable that any Created power can bring the Air to that Solidity, and actually condense it, Colorat and Figurat it, as to represent a man, by a Beast; or Peter by Paul: Specially at such a Distance, as from one side of a Chamber to the other. The Miracles done by the Magicians of *Egypt* is their *Aristotelean* Argument; but in short I fancy that what was done by the Magicians of *Egypt* has neither been a delusion of the Senses (as some would have it) much less that the Devil could produce these Creatures *de novo*, of condensing the Air; and that for the following reasons: first; thence it would follow that *Moses* and *Aaron* were deluded as well as the *Egyptians*, but the last is false and therefore the first. Secondly; It would follow, that the fashioning and framing of *Adams* Body, of Clay, was but a mean Act of Creation, in comparison of these Creatures, if they should be fashioned

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fashioned and framed of Condensed Air, which is naturally a Fluid Element, not so easily Stigmatized as the Earth. I do not deny but the Devil can snatch Dead and Quick Bodies, from one place to an other, and that insensibly to the Beholders, by pressing their Optick Nerves; as *Franciscus Valesius* has observed in his *Sacra Philosophia*: and I conclude with *Abraham Couley* (no contemptible Author) that the Magicians of *Aegypt*, were after this manner served by the Devil, to imitate God's Power in the hands of *Moses* and *Aaron*. Mark, finally, if it were within the Sphere of Angelical power, to take Bodies of Condensed Air, what needed them assume such material and Earthy Bodies, as these Angels that came to *Abraham* and *Lot* assumed, whose Bodies could be touched and handled, and whose Bodies were not found to yield to the touch, as the most Condensed Air must do? And it is very consistent with reason, that the Angels good or bad, should rather assume Bodies of the Element of the Earth, which

is

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is, by a great deal, more easily brought, to the Figure and fashion of a Body, than the Air. Some curious Spirits perhaps may desire to know, whether this **SECOND SIGHT** be Hereditary, or propagable from father to Son: And I think no wonder that some would think so, because the Sanative Gift of the *Kings Evil*, is lineally traduced to the natural Heirs of the Crown of *England*: and there is a whole Family in *Spain*, that has a Sanative gift of some particular diseases; which gift is propagated from the Father to the Son; neither it is diminished, or augmented more, by the morality or immorality of the persons: as has been observed by that famous Philosopher and Physician *Franciscus Valesius*, who lived in that Kingdom, and had time and opportunity to examin the truth of this affair. In short, I answer that it is not propagable from Father to Son neither Peculiar to any particular Family: and as I have observed many honest men, free of all Scandal that ever I could learn, to have it; so I have

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observed many Vicious persons to have it who foretold truth, oft enough.

Perhaps it may be doubted, what should make this **SECOND SIGHT** more frequent here than in the heart of the Kingdom: I answer that it is the lack of observation and inquirie that It should not be found there as well as here. *Secundo.* that it passes under a great *odium* and Disgrace, with the most of men, which causes those that see it conceal it. *Thirdly.* I confess that Credulity and Ignorance give occasion to evil Spirits to juggle more frequently, than otherways they would have don. But sure it is that men of little Learning and Education may be recompensed by notable presentations, not so obvious to others of greater parts. I Remember of a Noble man in *Spain* that was Dumb and Deaf from his Infancy, & yet was taught by a Monk to speak, & understand what was spoken to him, only by observing the motion of his Lips that Spoke to him. Sir *Kenelm Digby* saw him, as he tells in his treatise of Bodys: and the Monk

that

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that taught him was a Cousine of *Franciscus Valesius's*. This was more than ordinarie Sagacity and Docility: and it is found that many Dumb persons foretell many things before hand: and it is hard measure to conclude all to be from evil Spirits. In fine, as I noted before, As questionless Satan may and often does Deceave after this manner, so it is as sure it may be allowed, that good Angels may forewarne this way, as well as by other Signs and tokens: as Doctor *Brown* observes.

It is observed that these who have the *SECOND SIGHT*, have this Representation at any time of the the Day; but indeed more ordinarily Morning and Evening; and with Candle light.

The Design of these weak conceptions of this Sublime Theme is not to impose upon any man; freely leaving every man to follow his own Judgment, in things that offend not Church or State: But that others of greater capacity may be stimulated to prosecute the same in a better method, Humbly submit

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submitting my self to the Judgement of
my Betters; to whose hands perhaps
this Pamphlet may come.

F I N I S

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30 me

agadi



21 N 1 A
